

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

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## From the Recorder & Telegraph. RECENT INTELLIGENCE FROM RUSSIA.

We have been favoured with recent intelligence concerning the interests of religion in the southern provinces of Russia, situated around the Black Sea, from a gentleman who had for twenty years resided at Odessa, and who a few weeks since arrived in this country from Smyrna. It certainly must be gratifying to every friend of Zion, to learn that even the iron handed despotism which so long has endeavoured to shut out the light of liberty and religion from the stupid mass of the Russian subjects, has not been able to expel and exclude every ray of the Sun of righteousness from their minds.

A revival of religion took place in 1816 or 17 in the kingdom of Bavaria; where, as is well known, the prevailing religion is the Roman Catholic. Three of the Catholic priests were then, by Divine grace, brought to see the truth as it is in Jesus, and began to preach his Gospel in its purity, which had not been done in this country for many years. Their names are Boss, Gossner, and Linde. Persecution was the immediate consequence of their pious zeal. They were obliged to leave their native country, their friends and newly converted hearers. Boss went to Prussia, where he died in the beginning of the present year. Linde fled to St. Petersburg, where the Emperor Alexander had invited him to become Provost over the Catholic Church. It seems indeed astonishing that the Pope or the Catholic clergy in Bavaria, did not attempt to hinder the departure of this extraordinary man; and still more so, if it is considered that Linde had already been put in prison on account of his preaching, and that no doubt his bitter enemies intended to send him to Rome in order to be punished for apostasy. In the providence of God, however, and probably through the means of Prince Gallitzin, the Emperor Alexander heard of these excellent men, Linde and Gossner, and of their sufferings for righteousness' sake. He addressed himself immediately to the King of Bavaria, requesting him to send them to Russia, as they could not live in peace with their Catholic brethren in Bavaria. The King complied, as he at that time durst not refuse the Emperor's requests. Linde was then set at liberty, and permitted to go to Russia, and Gossner followed him soon after. Through the influence of the Russian Ambassador, Linde was even allowed before his departure to deliver a farewell sermon to his congregation and Christian friends. The government, however, apprehending some commotion among the people because of his departure, took the precaution to place two soldiers behind the preacher on the pulpit. The congregation being too numerous to have room in the church, the pulpit was erected on the wall of the church-yard, where Linde preached to about twenty thousand persons collected around the church on the slope of the hill on which it stands. Many credible eye witnesses have estimated the numbers present at this affecting scene not to be less than what has been stated. After having finished his sermon, he commended the brethren to God and to the word of his grace, and prayed for the pardon of all his enemies and for their conversion, and then immediately departed with a few brethren for Russia. This day was so remarkably blessed, that even many of the soldiers, who were appointed to guard the congregation, were truly converted to God, and joined the brethren; who, however, were constantly persecuted and are still persecuted and oppressed even to this moment. But they have the word of God, which is able to build them up, and to give them an inheritance among all them which are sanctified. Boss, Gossner, and Linde, had redeemed their short time by distributing

Bibles and New Testaments, and as many of the works of Thomas A. Kempis and Gerhardt Tersteegen, as they could. Linde, on his journey to St. Petersburg preached in many places in Germany, where brethren were to be found; until he reached his place of destination, where he immediately proceeded to proclaim the plain and unadulterated truths of the Gospel.

It may be well to observe in this place, that the Pope has no direct or controlling influence over the Roman Catholic Churches in Russia, inasmuch as the minister of the ecclesiastical department of government superintends the concerns of all churches and denominations within the limits of the Russian Empire. Prince Gallitzin filling this high office at that time, was consequently able to protect Linde from the enmity of the Pope and his adherents.—Linde's preaching in Petersburg was much more successful than could be expected in a capital, where luxury and pride pervade nearly all classes of society; where either superstition and unbelief, or a stupid indifference, had infected all Christian denominations; and where even the Moravian church, which has always been a light in the darkness of Russia, was in a dangerous spiritual slumber.

As soon as Linde began to preach, the Gospel proved, as it ever will when faithfully exhibited, to be a fan in the hand of the Lord, by which he purged his floor, separating the wheat from the chaff. Many arose and spoke reproachfully against the cause of God, making sport of the revival, and calling it folly and fanaticism; but many on the contrary redeemed this precious time, this day of salvation, rejoicing in the tender mercies of our God, by which the day-spring from on high had visited them. Roman Catholics and Protestants, and even Russians of higher rank, gave each other the hand of brotherhood, and while looking on each other as brethren in the Lord Jesus Christ, never thought about different denominations, never mentioned Paul, or Apollos, or Cephas; but were all one in Christ. This revival in St. Petersburg was very extensive and powerful. Persons of the highest rank and people of the lowest estate partook of its inestimable blessings. Even the imperial family were at that time brought under serious concern for their souls, and some of its members under deep conviction of their sinfulness, and of the necessity of true repentance, and of faith in Jesus Christ; that is, as far as man can judge of things so delicate as true repentance and conversion.

Linde left St. Petersburg in the autumn of 1820, when he went to Odessa. He was succeeded in his pastoral office by Gossner, who laboured to carry on this glorious work with the same zeal, and in the power of the same spirit through which it had begun, and perhaps with a yet more exalted measure of Christian wisdom and pastoral prudence, as he is a man of uncommonly quick discerning spirit, and much experienced in the Gospel ministry. The cause of Linde's coming to Odessa was as follows: Many of his hearers in Germany expressed before his departure for Russia, a strong desire to follow him into that country, in hopes there to enjoy under his preaching that liberty of conscience, which they had no prospect of enjoying where they were. Linde being frequently sent for by the Emperor Alexander during his stay at St. Petersburg, spent many a retired hour with him in conversation on religious subjects, and had thus ample opportunity of introducing the desires of his German brethren to the Emperor's notice in the most favourable and effectual manner. The Emperor granted their petitions with the greatest readiness, and gave Linde permission to settle with his brethren on as much land as might be necessary, and in whatever part of the Empire he should choose; promising at the same time every possible assistance on his own part, not only to forward the intended settlement, but also the establishment of a missionary Institution, which Linde had in contemplation. As Linde preferred the Southern part of Russia, and his choice met the Emperor's approbation, he immediately repaired to Odessa, in order to select in the adjacent territories a tract of land suitable to his purpose; here he remained above a year, being in the Providence of God designed to be a great blessing to that city, which is opulent and growing, with a population of about 40,000 inhabitants. Our informant tells us that he at this time (1820) lived in Odessa. The moral condition of the place was deplorable. As far as he knows, not a Christian could be found. There were meeting people enough, who were

very diligent in going to church, and highly applauded every sermon they heard; but never carried any into practice; "hearers enough, but no doers; believers enough, with the mouth and even with the understanding, but no one a believer in his heart." "Christians enough, and yet no Christians at all." But as soon as Linde began to preach, the state of things altered at once. The word of God was again a fan in the hand of the Lord, by which he purged his floor. In many families there were against three, and three against two; the father against the son, and the son against the father, &c. (Matthew 12, 53.) Faithful believers were daily exposed to mockery and scorn from opposers, and threatened with exclusion from the Catholic chapel in which Linde used to preach, who was himself several times threatened with death as soon as he should ascend the pulpit again. But Satan is a coward, who always seeks to terrify by empty threats which he has no power to perform, and bites his chains in impotent rage against the lion of the tribe of Judah, who has rebuked and withstood him, and who will finally destroy all the works of the devil. Another eminent man, whose name ought not to be left to oblivion, is John Saltel, a Missionary among the Jews at Odessa, and a pupil of the Missionary Institution at Balse. He laboured with great ardour in union with Linde, and preached once a fortnight in the Church of the Protestants. The memory of this dear young man must ever be precious to all who have made his acquaintance or enjoyed his preaching.

[To be continued.]

## PORT ROYAL—JAMAICA. BAPTISMS.

Under date of 8th August, Mr. Coulart gives the following account of a visit paid to this town, the ancient capital of Jamaica, where preaching has been maintained for several years, by our Missionaries from Kingston.

Last Saturday week, Messrs. Tinson, Knibb and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism, to be present with us, and consequently were obliged to remain where they were. Others had given a very pleasing account of the change of heart they experienced, to Mr. Knibb, and some of our deacons, who had at various times waited upon them for that purpose. Many of our people had preceded us on the Saturday, to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea, to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were highly pleased with the preparations made; and that a gentleman of influence there, had furthered the work as much as in his power, by lending sails, ropes and posts. Some of the most respectable inhabitants of the town, were very desirous of being present in the morning at the administration of the ordinance, and we believe, did not go to bed at all, but sat up and entreated the people to sing hymns to keep them awake.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knibb stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed—after which, I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded in the canoes, which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes and our prayers are, that they may endure to the end. This we know, that God, who we hope called them out of darkness, can insure; though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind, as it lay shewing, on its mirror-like surface, the various features of that peaceful day—the day of God. The fort upon our right, which looks fiercely over the sea,

was manned with ladies, or with the sons of peace; who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath morning labours having got abroad for some days previous, curiosity was excited to such a degree, as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population, to spend her Sabbath in Port Royal. We hope to go down next Lord's day, to form the members there into a little Church; as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members, that we shall dismiss from our Church in Kingston; with the hope that Mr. Knibb chiefly, and some one of us when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst what is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but one small Church, and one place of worship, small and inconvenient, on the whole Island; Moses Baker's excepted, which was 117 miles or more, distant. Now I bless God that I have lived to see nine decent places dedicated to his service; and four promising, very promising places, where great numbers are waiting with prayers and tears, for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present; who with the rest, were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum, than many of the lower classes in England. I have never seen an indecorous act in the West Indies, on such occasions. I think both the coloured and the black people, manifest great veneration for religion.—London Baptist Magazine.

## From the Christian Watchman.

### INSTALLATION.

On Wednesday, the 24th inst. the Rev. CYRUS PITT GROSVENOR, A. M. was installed Pastor of the First Baptist Church in this city. The Introductory Prayer was offered up by the Rev. Daniel Sharp, Pastor of the 3d Baptist Church; the Sermon was by the Rev. Mr. Wayland, the late Pastor; the Address to the Pastor and Church, and Society, was by the Rev. Joseph Grafton, Pastor of the Baptist Church in Newton; the Right Hand of Fellowship was presented by the Rev. James D. Knowles, Pastor of the 2d Baptist Church; and the Concluding Prayer was by the Rev. Bela Jacobs, of Cambridge. The several exercises were highly pleasing.

The Sermon, preached by the late Pastor, was from Acts vi. 4—We will give ourselves continually to prayer, and to the ministry of the word. The duties of private, personal religion in the minister of the Gospel, are here very distinctly implied, and considered as essential to the faithful discharge of his more public duties, particularly the ministry of the word. This ministry was considered by the Apostles as of such an important character, that they could not find it their duty to attend even to the services of charity. Their command to the Church was, to "look out from amongst themselves, men of honest report, and full of the Holy Ghost and wisdom," whom they might designate to attend to this business. Mr. Wayland took occasion here to remark on the responsible and high character of the duties, pertaining to a Minister of the Gospel; and gave it as his opinion, that the care of the more general interests of religion, instead of being chiefly confined to, and transacted by men in the sacred office, thus diverting their attention from their peculiar sphere of action, should devolve on laymen. It will be recollected that some months since, we gave a similar opinion. The first great duty of a minister of Christ, is his own personal piety, that by this medium he may the more forcibly impress truths, respecting the soul and eternity, on the consciences of his hearers. And his other peculiar and appropriate avocations, give a distinctness to the requirement which Paul made of Timothy, "Give thyself wholly to these things, that thy profiting may appear to all." These ideas we consider of the first importance, for the very obvious reason given by the same apostle, "that the ministry be not blamed." Mr. Wayland spoke with much effect on the apparently low attainments in piety of some of the course of their movements resembling the monotony of a machine, the weighty principles of reli-

gion having but little power on their consciences, to awaken in them an interest. Others rose a grade higher in their practical convictions of moral obligation; but yet fell far short of that self devotedness to God and his cause, which the Gospel requires. There was, he said, a character of piety, which might be emphatically denominated "a new creation," to which the Minister of religion should aspire.—Its lineaments may be distinctly recognized in such men as Brainerd, Henry Martyn, Samuel Pearce, and others. It is a self devotion to God and his interest, which discovers itself in the most unaffected humility, in substantial acts of self-denial, and in fervent prayer. It strengthens the original powers of the mind, and concentrates exertion. It is apparent in a purity and simplicity of purpose, which leads to the most vigorous exertion. This high character of piety, in which it may be seen that a man is "full of the Holy Ghost and of faith," is the grand duty of the Minister of Christ to maintain, as most eminently "his professional reputation." Mr. Wayland deservedly reprobated that indolence, which is too generally the character of our race, that prevents not only moral improvement, but also intellectual culture. When we think of the capacities of man, and what he might be, we deeply lament over what he is. The subjects with which the student in Theology should be familiar, not only as matters of speculation, but of deep feeling, are such as tend to expand the mind, and elevate the mental powers. He who has the deepest sense of religion, the clearest views of the perfections of God, of his inflexible love, and the highest estimate of his favor; he who discovers the worth of his soul as immortal, and the fearful state of those who reject the Saviour, and perish without hope,—will associate in his mind, and refer to the final decisions of the judgment, all the objects in nature, and all the events in life. By the awards of that day, he will estimate all these.—Mr. Wayland was copious and peculiarly impressive on the idea, that humility is the grand virtue, through which a rapid progress may be made in the search after truth. He is the wisest in philosophy, who follows nature with the greatest simplicity; and he is the wisest in the grand article of religion, who permits revelation to speak in its own language, and who receives its truths and its precepts with unfeigned humility. We may go to revelation in the pride of intellect, with preconceived opinions and feelings, of what it ought to tell us; we may be left to imagine that it does tell us what our evil hearts desire, and we may find disciples whom we can persuade to believe as we do; but in this way, we cannot learn the truth; and never shall we learn it, till with unfeigned humility we fall at the feet of revelation, and how to the authority of God. The Bible is in morals, what the universe is in physics, a system of facts; but to the man who rejects these facts, it is a sealed book. The learned, the able, and the eloquent, may tell us what the Bible ought to say; but our inquiry should be, what does it say? Mr. Wayland spoke in a very happy manner, of the feelings with which we should read the Bible; illustrating it by the ideas, that in order properly to understand a book, there must be in us a sympathy with its author. The Bible was written by men, under a power of the strongest excitement. Fully to apprehend their meaning, we must sympathize in their views. When David, with overwhelming sensations, penned the psalm containing this declaration, "O Lord, thou art my God," he undoubtedly felt as no undevout man possibly can feel; and should such an one read the passage, it is impossible, with his temper, that he should see its beauties. Neither can we truly understand the doctrine of the Bible, without a practical subjection of the heart to its authority. He only who "doeth the will of God, shall know the truth of his doctrine." God will resist the proud, but will give grace to the humble. The meek will be guide in judgment,—the meek will he teach his way.

On this occasion, Mr. Wayland made a most affectionate farewell address to the Church and Society, recalling tender remembrances, and devoutly imploring blessings on his brethren.

## From the Christian Watchman.

### JOHN BUNYAN VINDICATED.

MR. EDITOR,

I read in your paper for the 5th 1827, an article which refers to a tempt to deprive the honest John Bunyan of the credit, of being a Pilgrim's Progress. same in other papers

addition that the work was read in Dutch, French, and Spanish, before Bunyan was born. What could induce any man to venture such an assertion, without the slightest evidence, remains unaccounted for. Many of your readers have derived amusement and moral improvement, from reading the works of Bunyan; and to these, if the assertion has produced the slightest suspicion, its influence must be painful in proportion to that suspicion. I have my doubts, Sir, whether the London Times ever contained the article, and if it did, it is not of much importance, except to the character of Bunyan, who was the author of *Pilgrim's Progress*. If the work be a fair delineation of character, in the department which it occupies, it will support its credit with competent judges, in spite of all opposition. *Paradise Lost* would be read and admired, if its author were not known; so will the work in question, as long as there are people found who know the theory, and observe the working of human intellect, and the phenomena of the passions under moral and religious excitement. However, as in the perusal of any work of genius, we derive additional pleasure in referring to its author, it may be desirable, though not indispensable, to repel the slander thus cast upon the memory of the deceased.

It will occur to your readers, that the only evidence which can be adduced, after a lapse of one hundred and fifty years, must be that which is called presumptive. But this may be full and clear enough, to carry conviction to every one who is not the slave of prejudice.—With your permission, I will furnish this evidence.

I suppose it is generally known that when Mr. Bunyan began to preach the Gospel, he was notoriously illiterate; so much so, that neither then, nor at any subsequent period, was he able to write his own language grammatically. His poverty, and the troubles of the times in which he lived, prevented his having any aid of a literary nature after this. His characteristics, were, a powerful intellect of the first order. A strong imagination, which found in his judgment a master and dictator. A remarkably tenacious memory. A habit of observing minutely his own thoughts and passions, and tracing with the utmost patience, those of others in all their most secret windings. Unbending and unusual application to the sacred Scriptures. Great tenderness of conscience, and a habitual close walk with God. Many families, whose ancestors were intimately acquainted with him, are in the habit of saying to this day, "No man could say ten words in Mr. Bunyan's presence, without his knowing his whole character."—These, Sir, were his qualifications for authorship.

I would ask, suppose there had been any ground of suspicion that he was not the author of the work, would that suspicion have slept with his numerous enemies for 150 years? As the *Pilgrim's Progress* has excited so much notice thro' the whole Christian world, if Bunyan were not the author, can we believe that its author would not be known? If Bunyan translated the work, he must have studied the language in which he found it. It is not likely he could do this, without its being known at least to his friends. Such a thing doubtless would have leaked out in time. If he had studied a foreign language, he must have acquired the science of grammar. This, it is well known, he never possessed.—The intimate intercourse between the clergy of England, Holland, Germany and France, during the life of Bunyan, must, we suppose, have led to a detection, if he had translated the work from a foreign author. It will be remembered that the celebrated synod of Dort was held during that period, at which the articles of faith professed among the reformed Churches were reviewed, the celebrated Annotations compiled, religious books in current use examined, and the sentiments of all authors among the Churches strictly scrutinized. The number from the British Churches was large, and their residence in Holland long.—When these things are considered, I would ask, is it credible, if such a work had been in circulation in Holland as *Pilgrim's Progress*, or among any of the foreign reformed Churches, that it would have escaped their notice?

Near the restoration of Charles the Second, Holland became the resort of a large body of English Episcopal Clergy, who afterwards returned with that Prince, at the termination of the commonwealth. These were enemies, slanderers and cruel persecutors of Mr. Bunyan. Some of them had been his companions in France and Spain, before he came to the Netherlands. The world knows that they wanted neither natural ability, a disposition for research, or acquaintance with books or authors. These men lived, and read Bunyan's *Pilgrim* when it was published. Among these, some of whom were eminent writers, might be found those who were highly qualified both by means, and disposition, to detect the fraud, if there had been any. Yet these men, who procured his imprisonment for twelve years, allowed him the credit of writing the *Pilgrim*; and it seems, transferred the honor of the discovery to a newspaper Editor at this distant period, who comes forward with a bare assertion, without any proof!

Howard, the celebrated philanthropist, communed with the Church at Bedford, where Bunyan had been pastor. On one of his visits to Rome, he was introduced by the sovereign Pontiff to see the Vatican Library. As he was looking round, the Pope placed his finger on the works of John Bunyan, translated into Latin, and handsomely bound, and said, "I suppose you have heard in England of that ingenious author." Who can suppose a moment, when he considers the celebrity of this Library, the care in furnishing it, the large number of learned visitors to it annually, from all civilized nations, that a fraud so gross could be practised upon them? In whatever point of light we view the fact last referred to, whether we consider the tenacity of the Papists for the honor of authorship, or their prejudices against the reformed religion, or their antipathy to England as their formidable rival, we may reasonably suppose, if a doubt had ever been suggested upon the origin of that work, they would have been the first to avail themselves of it; yet they leave the venerable character of Mr. Bunyan unimpaired.

I will mention one more circumstance, and leave your numerous readers to form their own opinions upon the subject in dispute. A younger branch of a titled family in England, graduated at the University of Cambridge during the commonwealth. He imbibed, while at College, the sentiments of the Baptists. On his return home, his father, who was a high Episcopalian, told him peremptorily that he must either renounce his religious opinions, or be disinherited and disowned. The youth replied, that in all things where conscience did not interpose, he was ready to obey; but in this affair he had no choice. His father, the Baron of Barham down in Kent, dismissed him, to return no more. He retired to Luton, a small market town in Bedfordshire, and opened an Ironmonger's shop. He was highly respected, and accumulated considerable wealth. Mr. Bunyan and he soon became intimate friends, and this gentleman corrected, and prepared all Mr. Bunyan's works for the press. The family name of the Baron was Gutteridge. From this gentleman originated the Gutteridge's, who have ever since been so numerous among the Baptists in that neighborhood. He originated the Baptist Church at Luton, and there have, since his time, been thirty-six members of that family and name in that Church at the same time.—There are several at this day. A reputable member of that Church of the Gutteridge family, related to me the above twenty years ago, adding, the family had the original manuscript of all his works, which were so miserably written, that they were almost unintelligible. The ideas were Bunyan's, the language and grammar were Gutteridge's.

We, Sir, consider an unprovoked attack upon any man's reputation, a species of high crime; and the aggressor is viewed by us as an assassin of the darkest shade. But if such an attack be made, with a view of depriving a multitude of innocent enjoyment and pleasure, such as has resulted from reading the works of Bunyan, the crime receives an accession of atrocity. In the instance under consideration, with all this turpitude, we have seen the desecrated hand, dealing obloquy to the consecrated ashes of the just.

Yours, &c.

GEO. K——, H——, Mass.

*A warning to Pædobaptists, from the Connecticut Observer of the 22d of January; or Old Light from Virginia, revived and improved.*

The following was published in the Connecticut Observer, of the above date.—We deem it too insignificant to deserve a serious attention.—We are surprised to find it in so respectable a paper as the "Observer." It was circulated with great industry by a zealous proselyting member of a Pædobaptist Church in this town, in the form of a Tract; and some Baptist families were in this way, favored with a copy of it 12 or 15 years ago.

If it were necessary, or expedient, the Baptist Church might meet this kind of testimony, with a reference to more than twice ten thousand instances, in which persons have left the Pædobaptist connection and united with the Baptist Church, under a solemn conviction that the Church which they left, had departed from the plain command of Christ in regard to baptism, and its subjects; and among them they might count many able divines. "But we have a more sure word of prophecy, whereunto we do well to take heed."

The great, and important question in regard to Christian duty, is not, how do I feel; but what saith the Scriptures? If infant sprinkling has its warrant in the New Testament, let its advocates first agree in what part of the sacred record it is to be found, and then let them exhibit it to the world. But if it has, as a vast multitude of intelligent Christians believe, no foundation in the word of God, but is a relic of Popery, let its advocates renounce it; and not attempt to throw dust in the eyes of those who are searching for the path of righteousness, by publishing such antiquated stories as the following, which neither prove one thing or another, in regard to the institutions of Christ.

We will only remark further, that there appears to have been a little "pious fraud" practiced, in the caption of the confession.—Who wrote the confession, or the caption, we know not; but it is worthy of note, that the assertion in the caption, that Mrs. Jackson "was urged away from the Congregational Church," forms no part of her statement, as appears by the document itself. We will not comment further, but present the article to our readers as we find it.

From the Connecticut Observer.

THE HONORABLE AND PIOUS CONFESION OF MRS. ELIZABETH JACKSON.

Before the Congregational Church in Williamstown, Va. and the Baptist Church in said town, June 3, 1805. Note;—Mrs. Jackson was urged away from the Congregational Church, was immersed and united with the Baptists, and returned from them to her first Church, with the following confession:

REV. AND BELOVED.—

"In my infancy, I was dedicated to God in baptism, by my parents; and when I had arrived to adult years, (as I humbly hope,) I was brought to embrace that righteousness of faith in Christ Jesus, of which water baptism is an outward seal; and professing, publicly, this my faith, and entering into covenant with God's people, I think I understandingly took my baptism, and made it my own act. I thus acknowledged the same faith which my parents did; and of which the baptism I had already received, and in my personal dedication renewed, was an outward seal.

"But afterwards, having some observations offered, as though what my parents had done, could not answer my duty for myself; I was, for a time, considerably tried upon the subject.

"But without due consideration in examining for the light of the Scriptures upon this important point; in a hasty and inconsiderate manner, I consented to receive that ordinance again, by immersion: in the doing of which, I humbly conceive, I have not only renounced all that my parents had done for me, in baptism, and what I had done by receiving it as my baptism, and what I had done for my children; but also I have trifled with this divine institution, and have broken covenant with God, and have justly offended the great Head of the Church. For which I desire to take shame to myself; and to humble myself before God and men; and to ask pardon and forgiveness.

"To God, I earnestly pray, that he would graciously pardon this, my grievous offence against him and his holy institutions; and again lift on me, a vile sinner, the light of his countenance. I ask the forgiveness of all my Christian friends, whom I have offended by this my hasty, wicked and unjustifiable conduct.

"By the grace of God assisting me, I engage for the future, to be more considerate and circumspect in my walk; and to honor my holy profession by a humble walk with God, and steadfastness in the faith and order of the Gospel.

"I sincerely ask the prayers of all God's people, that I may be preserved from all errors, in future; and carefully adorn the doctrines and institutions of God our Saviour, in all things; and at last be found to divine acceptance.—Amen.

ELIZABETH JACKSON."

MR. EDITOR,

The preceding is the very confession, word for word, of Mrs. Jackson. As it is well calculated to put Pædobaptist professors on their guard, against those who loudly declare their baptism good for nothing, you are requested to publish and preserve it in your useful paper, by

I. O. T. A.

After we had written our remarks, to accompany the above confession from the "Observer," we were handed, by a respected correspondent, the following communication on the same subject.

For the Christian Secretary.

"Connecticut needs a paper devoted to her own interests."—Conn. Obs.

MR. EDITOR,

In your paper of week before last, were some remarks on the perversion of men's reason, by an "Observer." The same person sees another, and (he thinks) a similar perversion of reason, in "The honorable and pious confession of Mrs. Elizabeth Jackson," inserted in the Connecticut Observer of the 22d inst. I am not certain which of the two, whether Mrs. Jackson or the Rev. Editor of the Observer, is the most unreasonable in this case. The whole tenor of the "confession" seems to me unreasonable; and the avowed object for which it is inserted in the Observer is, if possible, not only more unreasonable, but weak almost beyond a parallel. It is so much of the nature of "old wives' fables," as to render it beneath a serious stricture; however abundantly it furnishes matter for animadversion. I cannot however forbear one remark.—Mrs. Jackson says she was dedicated to God in baptism by her parents, in infancy; and afterwards in adult years, was brought to embrace that righteousness of faith in Christ, of which water baptism is an outward seal. I could but commiserate the distressed woman,

who professedly proceeding upon the principle on which God dealt with Abraham, was led into a gross inversion of the order of that proceeding; for Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." But she received through the intervention of her parents, what she is pleased to call baptism, as a seal of the righteousness of that faith, which her parents perhaps hoped she might hereafter receive. Was not this like sealing a letter, or legal instrument, before writing it?

But as I trust you will aid those who so much desire the preservation and perpetuation, of this pre eminent "guard" against declaimers, by publishing entire in the C. Secretary "The honorable and pious confession," I forbear comment, knowing full well that the common sense of every reader will furnish a volume; and at once expose to him the desperate measures to which Pædobaptists are driven, to uphold themselves and their Romish baptism. In the title of the confession, I observe that "honorable," is put before "pious." This I conclude alludes to the honor which cometh from men, and is so arranged, to operate as a stronger "guard;" for piety, uninfluenced by any "honor" but that which cometh from God only, has led tens of thousands to turn from infant baptism, to that of Jesus Christ and the Bible. The influence which the press has upon the mind of community, devolves great responsibility upon those who conduct it; and as the Editor of the Connecticut Observer sustains the double character, of a Minister of the Gospel and Editor, he must not think it amiss if upon this publication, I propose to his conscience a few plain questions.

1. Did you in your heart believe, that the publication of this confession at the present time, would promote a pious regard to the revealed will of the Lord Jesus Christ, rather than a blind adherence to that denomination, whose interest your paper is specially designed to promote, according to the motto at the head of his article?

2. When Baptists "loudly declare" that infant baptism is good for nothing, to those who are sprinkled in their infancy, are we to inter that you are completely destitute of Scripture to the contrary, from the circumstance of your resorting to this 22 year old confession: and is a resort to such authority, sufficient to settle a question of obedience of such magnitude?

3. In plain words, why did you not, like a Christian Minister, furnish your readers with a catalogue of Scriptures, pointing them to chapter and verse, to prove to these noisy Baptists the validity of infant sprinkling, and thus "guard" your endangered sheep by the sword of the SPIRIT; instead of operating upon two of the basest passions in man—pride and fear?

4. Was it not supposed that the confession would, and was it not intended that it should, operate upon the minds of weak and uninformed Christians, to prevent a pious and prayerful examination of the Scriptures, upon the subject of baptism; by representing that some good woman had cried to God for mercy, as a "vile sinner" and trifier with divine things, for renouncing infant baptism?

5. Do you sincerely believe it to be the duty of all, who have forsaken their former childish confidences, and submitted to the baptism of the Bible, to return with a confession similar to Mrs. Jackson's?—If it was her duty, it is equally the duty of all. Why then do you not demand it of them like a Christian; showing them your Scripture authority for it, and requiring them to conform?

6. Is it not a matter of astonishment to you as well as others, that of the thousands who have forsaken infant sprinkling for Bible baptism, confessions of this sin should be so very rare, that one, when obtained, should be in use 22 years; and still be preserved in the Church armory, for future use to unborn generations?

7. Are you not aware that Baptists feel themselves confirmed in their sentiments, by every such exposure of the inability of Pædobaptists to meet and overthrow them, upon Scripture authority; and that we feel a sort of obligation to you, for affording this indirect aid to the truth, however feeble, to say the least, they consider your efforts?

8. When you are hard driven by the scruples, which are often excited on the subject of infant sprinkling by the explicit word of God, is it not the habit of your order, to sweep away the whole cloud of troubles, by treating the mode of baptism as a mere non-essential trifle: and do you expect to stand at last better accepted of God for so doing? And do you not know that many of your church members, who are now holden in bondage by these half-broken fetters, are daily and candidly confessing that they were desirous of being divested of their shackles, that they might of their own free will, obey what is to them a plain command of God in the Scriptures, and be baptized? And do you not know that these are the people, who neglect to bring their infants into bondage like their own?

Finally.—Would it not accord with the honest feelings of your heart, to acknowledge what numbers of your members

have, and are daily confessing, that they should be Baptists? Did not your Ministers tell the truth when said, "that it was easier to row the east side of the boat with one oar, than the west side with ten?"

I ask no answer to these questions, only to your own conscience and to that by whom, Mrs. Jackson was urged from her Church; (for your correspondent affirms that she was so urged.) Was it by her own conscience, under the light of the Scripture, and a sensible obligation to obedience; or was it anything else? But as I would not sensibly increase your difficulties, I bear.

Query.—In what county in Virginia, is Williamstown? Has it ever contained a Congregational Church? We ask for information.—Col. Star.

For the Christian Secretary, KILLINGLY, Jan. 24, 1806.

MR. EDITOR,

For several years past, I have been desirous of a more general, intimate daily knowledge, of what the Great God of the Church is doing through the mentality of his people; in order to determine my individual duty, in relation to the furtherance of his cause in the world. And my daily observations me, that such information was needed in the community in which I reside.

In 1823 the "Christian Watch" was presented to me, with a request I would become a subscriber for it. I readily acceded to the proposal, and my expectations fully realized.

Last winter I was wanted upon the Editor of the "Christian Secretary" who solicited my patronage for the publication. After hearing a brief statement from him, I found that my feelings not only been anticipated by him, but by others of my brethren, and with enlightened views upon the subject, that they had been faithfully obeyed the Lord's command, and had been among the Churches, and common large—and were now calling on brethren to supply the requisite. I could not hesitate in regard to it in this matter, and therefore presented my cordial support; and now state from actual experiment, am fully confirmed in my opinion, establishment and support of the is an object well becoming the pious God.

In this plan is embraced "a within a wheel," for while we are duty to contribute to the support of the Society, and are thus contributing, we are at the same time fully for our contributions, in the person of the Secretary.

While it may truly be said that the closet, are the places where the Christian should enquire after his path of duty, at the same time the Secretary does not aim to supplant the design is to encourage, and urge the vigorous exercise of all our social, and relative duties, as indispensably necessary to the maintenance of vital principle of holiness.

As our understandings are darkened by sin and unbelief, we need to avail ourselves of all the lights which a providence may throw in our way; if we can be assisted by the light of others, on important subjects of Gospel doctrine, or Christian duty, we should embrace this privilege with thankfulness. And it is also useful to us, to be admonished to an attention to duties known, but neglected by us. The perusal of an Evangelical publication, under the blessing of God, is a powerful auxiliary to help us forward in the obedience.

I need not remind my Christian brethren, of the pleasure they have in learning through this medium, others possess the same views and feelings with themselves, upon a most important subject. And how often we had our desponding minds cheered and comforted, in hearing of the power of religion in the different parts of the land—that the principles of rights and privileges, both civil and religious, are so fast gaining ground in the present day—that the unity of Christ of different denominations is so rapidly increasing—that the kingdom of God is so fast rising on the ruins of the darkness and sin; and that the influence of the Gospel of Christ is so rapidly extending, deepening, and shining in its course, and scattering light to so many parts of this barren and desolate world. To behold the progress of that "river clear as crystal," flowing from the throne of God and the Lamb—to behold it receiving the streams of Christian benevolence, conveying the waters of life to the parching nations; and to see the ground becoming a pool, and the land, springs of waters, is to conceive an object most animating, and which it is to have a vision of that "which the prophets waited for;" without the sight."

daily confessing, that the Bible alone as their guide? Did not the truth which was easier to row the boat with one oar, than to row with two?

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OBSERVATIONS. That county in Virginia, it ever contained a church? We ask for

Christian Secretary, HARTFORD, Jan. 24, 1827.

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Evangelical publication of God, a power up us toward the

remind my Christian measure they have through this medium the same views as themselves, upon a plea. And how often, corresponding minds, comparing of the power on in the different principles of the laws, both civil and fast gaining ground, the unity of Christ's dominions is so rapid, the ruins of the empire; and that the Gospel of Christ is deepening, and scattering of this barrier parts of this barrier. To behold the clear as crystal, one of God and the receiving the Christian benevolence of life to the and to see the waters, is to con-

animating and "which" of that "which" awaited for; "but

the fruits which are the natural product of the soil, through which this "river" makes its meandering way, are tyrannical, envy and murder.—But the banks of this river grow the pleasures of Paradise—here love, joy, long suffering, meekness, gentleness, and patience, spring up and thrive; and diffuse their heavenly influence through all the plain.

through the medium of a well conducted religious newspaper, the children of the earth, at their own free will, upon the sufferings and death of who is the only foundation of their kingdom, and talk of his glorious acts, and the glorious majesty of his kingdom.

They can exhort each other to faithful-ty in all their various duties, as they are called to their various callings and stations in life. They can speak of the redemption, when they shall be glorified in those mansions prepared for them in their "Father's House;" and these subjects, though widely separated, they may mingle their spirits, their prayers, and their praises may ascend to the mercy seat, and acceptance through the beloved.

S. B.

For the Christian Secretary.

AN APOLOGUE.

certain man was to be tried for his cause. He asked one of the lawyers, "What is your method of managing before the jury?" "I consider," the lawyer, "that reason is the best faculty of man; and to that I add my arguments. I study the cause fully, and then write my plea, and read it to the jury deliberately, who are under the strongest obligation to listen attentively, and to give to their decision according to law and justice, as they by their oaths have sworn they will do." "But," (said the man,) "do they thus listen?" "I can- say that they do always," replied the lawyer. "Some, while I am read- ing seem to grow dull, and I have a part of them go to sleep. This is their fault, and not mine. It is much their duty to hear, as it is to speak; and what I speak in this more correctly and logically ex- pressed, by writing, and reading, than by doing by any one who extem- porizes." "Ah! (said the client,) my stake; and this way will not do. The dullness and apathy of the jury must be overcome, and their atten- tion, or I shall be in the utmost peril." Turning to another, he said, "do you plead a cause?" He an- swered, "I believe, as you do, that I overcome this dullness of the jury, by their attention; and I find nothing will do this like new and original ideas, as they flow from my mind, on the day of the occasion. Therefore, I never write anything at all, and I have no opinion of much previous study. I do so, it would rather shackle and embarrass my mind. I therefore go forward to the jury such plain argu- ments, and views of the subject, as occur to me while I am speaking; and enforce them as well as I can." "Does this al- low the hearers' attention," said the client. "Yes," said the advocate, "I feel engaged myself. But I must not say that this is not always the case. No man always feel alike lively and ani- mated, and the invention of my mind is not so good, nor my memory and power of recollection so bright at some times, as they are at others. I do as I can, and there I rest my cause."

"said the client, 'this way will do for me. Should one of those dull men upon you while I am on trial, will become of me? And turning to a third lawyer who stood near, he asked the same question as before. He re- sponded, 'It is an honorable employment to be a case of life and death; but the responsibility are so great, and almost fear to undertake it: for if I omit, by inattention, one argument which I ought to have adduced, and your case should be lost, I should afterwards feel myself guilty, in some degree, of the blood. To avoid this cutting reflection, whenever I am engaged in a case of life and death, I study the cause with all possible attention; possess myself of the facts, and make entries, both of my argu- ments and arguments, in writing; read them in a lucid order, such as is best calculated to enlighten and convince the jury, and perfecting them as well as I can before hand. These minutes I keep near me while I am pleading, to recur to them, which they contain. I do indeed make use of any further arguments not contained in them, if any such occur to me while speaking; and I endeavour to deliver all of them seriously, and in the plainest language I can; earnestly enforcing them on the understandings, hearts and consciences, of the jury. Sir, said the

man to be tried, I pray you to plead my cause.

## MORAL.

If this man selected the right advocate to plead his case, what method should he adopt, whose business it is to plead for the eternal salvation of every one who hears him? And what industry and carefulness should he use, in the skirts of whose garments may otherwise be found the blood of lost souls?

B

## CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, FEBRUARY 3, 1827.

We have just received a letter from Rev. Russell Jennings, dated Vernon, Jan. 31st, 1827, giving an account of the progress of the work of grace in that place, and vicinity. The letter came to hand too late for insertion entire in this paper; we therefore give the substance of it.—He states that the good work still continues, and that the prospect is highly gratifying. "Those who have made a public profession of religion, manifest unabating zeal for the cause of the Redeemer. Some are still enquiring the way to Zion. The work appears to be extending into Bolton, and other adjacent neighborhoods. Yet in answer to the question, Can these dry bones live? we can only say, Lord thou knowest." Yesterday six professed believers were immersed into the name of the Father, Son, and Holy Ghost at Vernon, by Brother Bentley.

In Manchester, there are now a number of anxious souls; and within a few days, a number more have professed to find peace through the blood of the cross: and some at this time express a desire to be buried with Christ in Baptism. It is therefore expected that the ordinance will be administered next Lord's day.

Seventy have already been immersed upon a profession of their faith; and Wednesday, the 4th day of Feb. inst. is appointed for the purpose of constituting them into a Church, in fellowship with the Hartford Baptist Association; together with those, who previously to that time shall be immersed.

When assembled together, these precious immortals manifest that they have received an earnest of their inheritance above, and are united in those bonds which are stronger than death. What heart so hard, so ungrateful, as not to rejoice in a work in which so much glory redounds to God; and such solid peace and holy joy, is brought to perishing souls. A multitude have apparently found mercy in this place; yet they constitute but a small portion of that innumerable company who shall eventually unite in the eternal new song, around the throne of God and the Lamb.

Let us rejoice, that the period has arrived in this land of liberty, when the word of God may have free course, run, and be glorified.

The time appointed for the council to meet at Vernon, to take into consideration the propriety of constituting the Baptized believers in that place, and vicinity, into a Church of Christ, is Wednesday, the 14th inst. The council will convene at 9 o'clock, A. M.

The same council will be called upon, to attend to the ordination of Br. Russell Jennings, to the work of the Gospel Ministry, if after due examination they shall judge it expedient.

The Churches called upon to assist in this service, are, 1st and 2d Baptist Churches in Suffield; Church in Hartford, Church in Bristol, Church in Mansfield, Church in Weston, and Church in Amenia, N. Y.

We have this day learned from Colebrook, that the shower of divine mercy continues to descend on the inhabitants of that town.

We have just been informed that the Editor of the Christian Mirror has expressed his dislike, to our re-publishing the Review of Dr. Judson's Sermon, which appeared in the Secretary a few weeks ago. As we have never seen the article alluded to in the Mirror, and as the paper containing it is lost or mislaid, we are unable to determine precisely its character, or the grounds of his disaffection. But from what has formerly appeared in that paper in regard to Dr. Judson, we are not surprised that any respectful notice of him, should cause a degree of excitement.

We have received the 1st number of the Baptist Tract Magazine, published monthly in Philadelphia.—This subject will be noticed particularly next week.

We have received and perused with interest, the Fifth Annual Report of the Charleston Bethel Union, read at the Anniversary Meeting of the Society, Dec. 11th, 1826.

The object of this Society is truly philanthropic. And the Christian zeal with which the Society is labouring in the cause of seamen, is the surest pledge of ultimate success.

The establishment of sailors' boarding houses—the institution of prayer meetings in those houses—the circulation of religious Tracts among them—inviting them to Church—the establishment of Register Offices, for the purpose of enrolling the names of those sailors who sustain a good character, and giving them a certificate to that effect, are among

the objects embraced in the Report, and which have received the attention of the Society the year past.

We subjoin a short extract from the Report, on the subject of prayer meetings.

"Our prayer meetings, during the last winter, exhibited a more encouraging aspect than at any former period. In the early part of the winter, they were principally held at boarding houses. Soon after their commencement in the fall at the house under the patronage of the Society, other keepers of boarding houses presented special requests for prayer meetings, until four were established weekly, which were continued for several months. They were generally crowded; and frequently, after the room was filled, numbers gathered round the door, and listened to the services with the most profound attention.—There appeared to be much more readiness to attend the meetings, and much more quietness in the vicinity of them, than usual. Seamen often took part in the exercises—our Bethel friends seemed to receive fresh animation—and such was the solemnity which frequently pervaded the place, that every pious heart was ready to exclaim, 'It is good for us to be here.'"

From the number of the American Tract Magazine, for February, we make the following extract:

From a Letter of Rev. J. M. Peck, dated at Rock Spring, Illinois, December 12, 1826.

I have the gratification to inform you, that I yesterday attended a meeting in St. Louis, for the formation of the Missouri and Illinois Tract Society. Auxiliary to the American Tract Society; and under more favourable circumstances than I anticipated when in N. York. The Rev. Hiram Chamberlain delivered a discourse on the occasion, after which between forty and fifty persons subscribed the constitution. One gentleman, a merchant here, subscribed ten dollars for a life membership on his own account; and another ten dollars for the same purpose, on account of his little son. Another gentleman became a life member, on the same terms. A deep interest appeared to be felt on the occasion, and a deep sense of the immense benefits, which would result from the circulation of Tracts in the States of Missouri and Illinois. Presbyterians, Episcopalians, Baptists, and Methodists, cordially united in the good work. Nine preachers of the Gospel, of four religious denominations, were present, two of whom were coloured brethren. It is known that a number of branch Societies have been formed already, and are waiting to receive a supply of Tracts.

I have the pleasure likewise of informing you, that the box of Tracts forwarded from New-York, arrived in good order, the past week, just in season to answer all our purposes. Surely the Lord is with us in this thing. A large Depository will be opened immediately in this place, and it is hoped that the work will go on with energy.

Upon crossing the river, immediately after this interesting meeting, I met a gentleman of my acquaintance from Monroe County, Illinois, who, after the usual salutations had been exchanged, inquired of me, if I could inform him where any Religious Tracts could be obtained; observing, at the same time, that himself and a number of others, among whom were three or four Baptist and Methodist preachers, had united in a kind of Society, to purchase and circulate Religious Tracts; but knew not where any could be obtained in this country. His countenance brightened upon receiving the information, that a Society had just been formed for that purpose; and a box of Tracts of 120,000 pages, were now in St. Louis.

## General Intelligence.

## Congressional.

Nineteenth Congress—Second Session. SENATE—January 19—25.

On Friday, the Senate was mostly engaged in the consideration of Executive business; and on Saturday did not sit.

On Monday, about three hours and a half were spent in the consideration of Executive business. A Bill was reported from the Committee on Commerce, for regulating the Commercial intercourse between the United States and the colonies of Great Britain. The Bill from the House of Representatives, appropriating 20,000 dollars for the relief of the sufferers by the late fire in Alexandria, was twice read.

On Tuesday, a bill was reported from the Judiciary Committee for the appointment of a Commissioner, for the distribution among the claimants under the first article of the Treaty of Ghent, for slaves and other property taken away by the British, after the signing of that Treaty, of the sums which shall be awarded to them respectively. The bill appropriating \$20,000 for the relief of the indigent sufferers by the late fire in Alexandria, was read a third time and passed.

On Wednesday, the consideration of the Bankrupt bill was resumed, the motion to strike out the 93d section still pending. Mr. Berrien opposed the motion, and Mr. Woodbury and Mr. Tazewell supported it.

On Thursday the consideration of the Bankrupt Bill was resumed. The motion of Mr. Branch to strike out the 93d section, which provides for the voluntary bankruptcy of persons other than traders, was further discussed and rejected.

## House—January 19—25.

On Friday, very little of much interest occurred in the House except the passage of a bill appropriating \$20,000 for the relief of the Alexandria sufferers, and the receipt of a Message from the President of the United States, communicating a report from the Secretary of State, and the correspondence between Mr. Clay and Chevalier Huggins, on the subject of the discriminating duties exacted in the Netherlands, on importations in American vessels.

On Saturday, the bill to provide for the relinquishment of certain lands sold by the United States in the State of Ohio, passed through committee of the whole, and was ordered to be engrossed and read a third time, by a vote of 86 to 51.

On Monday, the discussion on Mr. Buchanan's motion to discharge the Committee from the further consideration of the Manufacture bill was resumed, but without coming to any result. The bill making provision for the Officers of the Army of the Revolution went into Committee, and an amendment was proposed by Mr. Condict, proposing \$1000 each

as a gratuity to the Officers, and an annuity for life; but the Committee rose without proceeding further, and the amendment was ordered to be printed.

On Tuesday, the discussion on Mr. Buchanan's motion to discharge the Committee from the further consideration of the Manufacture bill was resumed. The motion was negatived—ayes 97, noes 113.

On Wednesday, a bill was reported by Mr. Storrs, from the Committee on Naval Affairs, to authorize the building of two Schooners for the Naval service, and for rebuilding the *Non-such*. The report of the Committee contains a very interesting letter from the Secretary of the Navy. The bill for the relief of the New-York and Pennsylvania Institutions for the Deaf and Dumb was taken up, on motion of Mr. Wurts, but after some discussion, was committed to the Committee on Public Lands, with instructions to consider the propriety of making a grant of town hip to all the States which have not already received land for literary or other institutions.

On Thursday, the House was principally occupied in the discussion of the Manufacture bill, in committee of the whole on the state of the Union, without coming to any result. Mr. Ingham spoke at length against it.

## From the N. Y. Statesman.

## FOREIGN INTELLIGENCE.

Spain.—The King had somewhat improved in health. It is said that the Spanish cabinet were much alarmed (Dec. 4th.) at the communications of Mr. Lamb, the English minister. They have probably become more so, on learning the course taken by England. In order to keep up a show of neutrality, they had ordered that "every Portuguese constitutionalist, who might have been made a prisoner of war on the invasion of the 'Infantes,' and should enter the Spanish territory, should be treated with every kindness, and should receive such hospitalities as are due to the subjects of friendly nations and allies."

The Portuguese *Charge des Affaires* at Madrid, M. de Lima, having communicated the determination of his government, not to recognize M. de Casa Flores as Spanish ambassador, was at once informed, in reply, that his own diplomatic functions must therefore cease.

## THE GREEKS.

A letter dated Napoli, Oct. 13th, says: "An English vessel which arrived yesterday from Constantinople, brought to the Committee of the National Assembly, (the Committee of Thirteen,) a letter from Mr. Stratford Canning, in which that minister informs them, 'That he has received the instructions he expected, touching an arrangement between the Porte and Greece; and that they contained precise orders to make to the Turkish ministry, propositions founded on the demands of the Greeks: that the negotiations between Russia and the Porte were to be concluded on the 7th of Oct. and that he would take care to make known the result to the members of the Committee; and that in case of an amicable arrangement between the two empires, the Russian ambassador would proceed immediately from Akerman to Constantinople, to terminate as promptly as possible the affairs of Greece.'"

The despatch is signed, "your friend and servant, Stratford Canning." The *Augsburgh Gazette* adds, that in a subsequent conference with Capt. Hamilton, Mr. C. stated, that the assurances from France were favourable, and that they augured well on the negotiations at Constantinople.

The Greek Committee at Geneva, are about to organize a corps of Swiss carbiniers for the service of Greece; to be armed, equipped, and paid by the Committee.

Cuba, in extent little greater than one of our largest States, furnishes exports equal in value, to two thirds of the exports of the whole 24.—Florida is capable of producing nearly all the articles of Cuba, and hence its immense value may be easily estimated. A million and a half of oranges are gathered in St. Augustine and its vicinity. The rice lands at Florida equal those of Carolina, which sell at \$200 an acre, while those of Florida sell at \$3 or \$4; and \$1,000,000 might be saved by it to the United States, in tobacco and segars now imported from abroad. Wine and silk of the best quality, might be produced as easily as at Bordeaux, Languedoc or Valencia; not to mention the staples of indigo, sea island cotton, sugar, &c.—*Gazette*.

A very singular and affecting incident occurred in one of the Legislative Houses of North Carolina, a few days ago. John Stanley, Esq. Speaker of the House of Commons, (a gentleman well remembered as an able member of Congress several years ago, and one of the most distinguished citizens of his native State,) while in the discharge of the duties of the Chair, and in the enjoyment of health, was suddenly prostrated by a paralytic affection, which deprived him of the power of speech or motion. He was carried to his lodgings, where he still lies, incapable of moving. Gen. James Iredell was appointed Speaker of the House, pro tempore.

We understand that an act has passed the Legislature of Kentucky, generously extended to the indigent Deaf and Dumb of all the nine States of the valley of the Mississippi, the benefits of the Kentucky Asylum, on the same terms as those of the State of Kentucky itself.

A late Buenos Ayrean paper mentions, that a silver mine of extraordinary richness has been recently discovered in the province of Candana. It is a vein of native silver of more than three feet in width at its commencement, and the metal can be cut out with a chisel. It is said that there is every reason to believe that it extends for a great distance.

It is said, in Boston, that Curtis, the accomplice of Marchant in the barbarous murder of the Captain and Mate of the schr. Fairly, and who has lately been tried and sentenced to death, has been recognized as one of the pirates pardoned by Mr. Monroe during his administration.

The London Guardian states the number of Protestants in France to be 1,500,000 Calvinists and Lutherans. In Paris, Mr. Francis Oliver has a service for the Swiss, at which French and English also attend. M. Meja mel has also opened a Baptist meeting where the word is dispensed—a number of converted R manists are among his congregation.

Want of Missionary Funds.—The Board of Managers of the Baptist General Conven-

tion, find it necessary to make an appeal to the friends of Missions, imploring additional aid. We hope the application will be speedily honoured by increased and ample remittances.—*Col. Star*.

New Baptist Meeting-houses.—On Wednesday, the 20th ult. a Meeting-house lately erected for the accommodation of the Baptist Church and Society, in Dudley Mass. was opened for religious worship. Dedicationary prayer by the Rev. George Angell, of Southbridge, and sermon by the Rev. Jonathan Going, of Worcester.

On Thursday, the 11th inst. a new house recently built in New London, N. H. for the use of the Baptist Church, was opened by religious exercises. Of this Church, the Rev. Job Seamans has been Pastor from early life, until disabled by more than three score and ten years. He has been a faithful and successful servant of Jesus Christ.

Rev. Silas Hall, is to be installed over the 2d Baptist Church in Taunton, Mass. on Wednesday, the 7th of February next. Services to commence at 11 o'clock, A. M. Rev. Dr. Gano, of Providence, is expected to preach on the occasion.

Circumcision—Baptism.—The Hon. Mr. Weems, in his speech before the Colonization Society, last Saturday evening, endeavoured to prove from Scripture the right to hold property in slaves, believing this right to have been recognized under every dispensation of God to man. In the course of his remarks, as published in the National Journal, we discover the following sentence:—

"I will content myself to instance Abraham, faithful Abraham, the friend of God, who, when directed to institute a certain sacrament or substitute for after baptism, if I be not mistaken, was commanded to extend it even to those purchased with his money, thereby recognizing, as I humbly conceive, the right of property."

We are often told that baptism in the Christian church is a substitute for circumcision in the Jewish ritual—but never before did we learn that circumcision was a "substitute for after baptism." We can hardly believe that Mr. Weems ever intended to convey such a sentiment.—*Col. Star*.

## MARRIED.

At Thompson, the 11th inst. by Rev. James A. Boswell, Mr. William Bates, 2d, to Miss Delinda Grow, daughter of Rev. James Grow.

## OBITUARY.

At Pomfret, Adela A. Richmond, aged 4 years, only daughter of Mr. George Richmond.

## NOTICE.

THE Baptist Minister's Meeting, of the County of Windham and vicinity, will be held at Rev. Dr. Skinner's, in Ashford, the 2d Tuesday in Feb at 10 o'clock, A. M. Sermon by Rev. Mr. Grow, of Thompson. JAMES A. BOSWELL, Clerk.

## NOTICE.

AN adjourned meeting of the "Board of Managers, of the Convention of Baptist Churches in the State of Connecticut and vicinity," will be held at the Vestry of the Baptist Meeting house in this city, on Tuesday, the 6th of Feb. next, at 9 o'clock, A. M.

A. DAY, Sec'y.

Hartford, Jan. 18, 1827.

## SHOES,

AT WHOLESALE AND RETAIL.

ROBERT ROBINSON

HAS on hand, and is constantly receiving a large and extensive assortment of

## BOOTS AND SHOES,

Suitable for the City and country trade; which he offers for sale, at wholesale and retail, at his Store, directly south of the State House, in Central Row.

Custom and retail work particularly attended to; and from a long experience in his profession, he flatters himself he shall be able to give general satisfaction, to all who please to favour him with their custom.

Country Merchants who deal in this article, can be supplied on as good terms as in any other market. Hartford Dec. 30, 1826. 49

## REMOVAL.

D. COPELAND

HAS removed his stock of Joiners' Tools, to the building occupied by Orrin Webster, (sign of the two Horses) Main-street, nearly opposite the Bookstore of Goodwin & Co. where he keeps constantly for sale, a general assortment of

## JOINERS' TOOLS.

Immediate attention will be given to orders from abroad, and a liberal discount made to Wholesale Dealers. Hartford, Jan. 5, 1827.

## ÆTNA

INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. 25

ISAAC PERKINS, Secretary.

### RETROSPECTIVE SURVEY.

American Board	Sept.	\$59,401 90
Am. Ed. Soc.	1826 about	60,000 00
Am. Bible Soc.	1826	53,194 88
Am. Tract Soc.	1826	20,000 00
Am. Baptist Board	April	17,770 36
United For. Miss. Soc.	May 11,	1,199 39
U. D., now A. H. M. S	1826	11,935 00
Am. Coloniz. Society	1825	10,936 04
Am. Jews' Society	May	3,595 00
Presb. Ed. Soc.	May about	8,000 00
Am. T. Soc. Boston	May 29	6,336 06
Meth. Miss. Soc.	May	4,969 00
Conn. Miss. Soc.	1825	4,908 42

We have heard, also, from the Syrians, on the western side of the peninsula ;—those native Christians, for whom Buchanan waked up the sympathies of England and America ; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary So-

comforts and consolations of civilized and Christian life, to polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of men overlooked by all the world beside ! And these benevolent men have not laboured in vain.

**NO. 11.**

From these revered, may I not add idolized authors, I turn to the New Testament; and I find myself in a new world. What a difference of mind and heart! A spark of the same spirit I do not perceive: I cannot discover one false principle from beginning to end. If it be said I am a partial judge, I challenge the

*Visiting Committees.*—It is deemed the duty of the pastors of churches to oversee and visit their flocks—it is so : but this does not preclude the appointment of visiting committees in our churches, to go from house to house, to inquire into the

## REVIVALS.

AMERICAN COLONIZATION  
SOCIETY.

**Book & Job Printing**  
EXECUTED WITH CARE AND DESPATCH  
AT THIS OFFICE.